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The handling of the question of Jesus' consciousness of messiahship is characteristic of the suggestive and charming treatment throughout the book. Jesus acknowledged his messiahship at his trial. Yes, he had known of it at Caesarea Philippi. Yes, and he had been conscious of it at baptism. In fact before baptism, clear back into his early boyhood, we can trace consciousness of sonship. That sonship was always felt in a unique way because of his unique sinlessness. His sinlessness can be proved in "incontestable" fashion as follows: "The higher a man's moral and spiritual standard, the surer he is to see and confess his sinfulness and shortcomings. The greatest saints, like Paul, Jonathan Edwards, and John Wesley, have felt their sin most acutely. Now all will acknowledge that Jesus was a man of exquisite moral feeling. . . . He never seems to have been conscious of any sin" (p. 44). So the boy lived in daily communion with his Father. Isaiah's prophecies of the purity and joy of messianic times, he felt were completely fulfilled in his own heart. So in a natural and charming way the conviction of messiahship grew as fast as the boy grew. "With this treasure in his heart, Jesus looked out of happy eyes upon the world of men about him. He observed the motives and conduct of his brothers and sisters, of the men and women of Nazareth. . . . They had no idea that this quiet, good boy was to make the name of his obscure town known on all the continents and through all the centuries" (p. 51). The boy saw that their life and happiness were spoiled by sin and selfishness. He was impatient to bring men into the same communion with God which he possessed. This impatience increased until his baptism released his energies.

In chap. iv, "How Jesus Handled Messianism," the "clouds of heaven" are explained as metaphor, and the catastrophic appearance of the Kingdom is likened to the birth of a child. "Gradual growth often ends in a catastrophic consummation." In chap. v, "How Jesus Handled Legalism," Jesus' love for the Old Testament is reconciled with his abrogation of its precepts by the statement that Jesus looked upon it, not as a legal code, but as a book of religion. In the last chapter, "The Finality of Jesus," the treatment is likewise suggestive and helpful: "Jesus grows on the world. The more men study him, the more he impresses them."

A brief outline of Jesus' ministry (three and a half years in length) and an index contribute to the usefulness of this book, which ranks with any that has been published in recent years as a help to the adult Bible student or church member to whom Jesus may have seemed unreal or distant.

B. W. R.

SCHAEFFER, WILLIAM C. *The Supreme Revelation. Studies in the Synoptic Teaching of Jesus.* New York and Chicago: Revell, 1914. 311 pages. \$1.50.

This volume contains the Swander Lectures of the year 1913 delivered at Lancaster, Pennsylvania, by Dr. Schaeffer, who is professor of New Testament science in the Theological Seminary of the Reformed Church, Lancaster. The volume is more careful and scholarly than its title would perhaps indicate. He states his problem: "It is to ascertain just what Jesus was and what he taught" (p. 30). He analyzes the sources to the point of the doubly attested sayings. He rightly rejects as inadequate the ordinary way of reconstructing the Logia out of the discourse material common to Matthew and Luke. He systematizes his material around Jesus' conception of the Kingdom of God. He studies in successive chapters Jesus' ideas of God, Man, the Kingdom, the Founder, the Founding of the Kingdom, the Citizens, the Life, the Development, the Consummation of the Kingdom.

In the conception of God, Jesus' originality consists "in this, that he first of all apprehended in his own experience all that is involved in the ethical content of God's Fatherhood." The inestimable worth of man is based upon the fact that "man created in the image of God, fitted by nature to live in communion and fellowship with him, by responding to his love, will by and by attain unto that for which he was created." Was Jesus eschatological in his teaching concerning the Kingdom? The discussion of this question is not wholly satisfactory. "The primary and fundamental conception of the Kingdom is the reign of God in the heart of men." In his teaching concerning himself as the Founder, Jesus definitely claimed messiahship (p. 184). In the chapter on the founding of the Kingdom, the author is inclined to accept the whole passage Matt. 16:18, 19, "Thou art Peter," etc. "The rock denotes Peter, but not Peter simply as an individual, but as the embodiment of the faith which he had just confessed" (p. 213). In the life of the Kingdom, pure morality consists of loyalty to (1) fellow-men, (2) family, (3) state. The chief feature in the consummation of the Kingdom is the separation of the good and the bad. The last words of the volume are "weeping and gnashing of teeth."

We could have wished for a careful discussion of the nature of parable and of the relation of parable to teaching. The brief words about the Book of Enoch, the relation of which to the teaching of Jesus is "beyond dispute" (p. 84), whets the reader's appetite for more. We could have wished a chapter or at least a section on Pharisaism or on the ethical teaching of the rabbis. But what we do have in the book is excellent as a plain, straightforward presentation. The author need not apologize for "another book on the teaching of Jesus."

B. W. R.

PEETERS, PAUL. *Évangiles apocryphes. II. L'Évangile de l'enfance*. Rédactions syriaques, arabe et arméniennes. Traduites et annotées. (Textes et documents pour l'étude historique du Christianisme.) Paris: Picard, 1914. lix+330 pages. Fr. 3.50.

Peeters' book consists chiefly of translations into French of the Arabic Gospel of the Infancy and the Armenian Book of the Infancy of Christ. He has prepared an improved text of the Arabic which it is his purpose to publish. For the Armenian he has followed the most complete, which is by no means the worst, of the several texts available. These two documents are descended from the same ancient Gospel of the Infancy. The Armenian was developed from a Syrian amplification of it, which in the sixth century passed into Armenian and in that version afterward became very popular. Another form of the ancient document after successive abridgment and expansion in Syrian and Arabic hands, including the incorporation into it of a number of miracles of the Virgin Mary, developed into the Arabic text here translated. There is an extended introduction dealing with the manuscripts and literary problems involved, as well as notes, indexes, and appendixes.

E. J. G.